

THE  
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SUNDAY-SCHOOL MAGAZINE.

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INTERESTING CASE.

A gentleman, lately from *Liverpool*, has been so kind as to furnish the following account for our pages. *He knows the facts to be precisely true.* The child was a pupil in the *Jordan Street Methodist Day and Sunday-School*, in that city.

To those who doubt or deny the influence of religion on the minds and hearts of children, such a case, well authenticated, must be full of difficulty. We give no opinion upon the propriety of any of this child's views or feelings, but present his history to teachers, as one on which they cannot meditate without deep interest. It affords them matter which they can easily make entertaining and instructive to their classes.

Jude Cain was, from a child, of a disposition serious and thoughtful far beyond his years;—he was dutiful and affectionate towards his parents, and at a very early age evinced a great love for religious exercises. About four years ago, his parents removed their residence to the neighbourhood of *Liverpool*, where they still reside. Anxious that their children should

partake of the benefits of religious and moral instruction, they sought to place them in one of the charity schools of the town; and at the child's own particular wish, that in *Jordan street* was selected, and he was gratified in being admitted a pupil toward the close of the year 1825—being then about nine years of age. On his admission he was placed in one of the lower classes; but such was his assiduity, and the punctuality of his attendance, that he advanced in his learning so as in a short time to take his place in the Testament class. The weekly addresses to the children seemed greatly to interest and affect him. After one of these, delivered soon after he entered the school, he endeavoured, on his return home, to relate to his parents the substance of what he had heard, and observed, "We had preaching at our school, father, and I was much affected: the happy deaths of good children were mentioned," &c. From this time his parents remarked that he made it his constant practice, on returning home from school, immediately to retire up stairs, and pray to his heavenly Father who seeth in secret; and this he continued ever after to do, so long as his health permitted. During the period of about three years, in which he attended school, he had been on several occasions confined at home, by a dis-

order to which he was subject, (the scrofula.)

The school-master visited him in his illness, and observed that he was much exercised in mind with convictions of his guilt and sinfulness. On the Wednesday before the opening of Stanhope street Chapel, being present at the address delivered to the children in the school, he was much affected; and on returning home, told his parents he had been so blessed with a sense of the divine mercy, as with difficulty to have refrained from shouting aloud and praising God. Being asked what blessing he alluded to, he said, that the Lord had pardoned his sins for his Saviour Christ's sake. After this conversation he retired as usual to pray, in which exercise he remained engaged about an hour, and on coming down, thanked his parents for all their love and kindness to him. His disorder continuing to increase, he was now able to attend the school only occasionally; but such was his attachment to it, that he made it a point to be present, so long as he could possibly crawl thither.

His parents relate, that when confined at home, he would often assemble his little brothers and sisters for singing and prayer, in which little exercises he usually took the lead: frequently would he address them with much earnestness, pointing out the evil of sin, and the necessity of loving their Saviour. Sometimes he would try to compose, on his father's slate, verses descriptive of his feelings, and of thankfulness to his heavenly Father. To the hymns for children, lately introduced into the schools, he was uncommonly attached; constantly reading them when his strength permitted, and when unable to do so, requesting his parents to read to him. On one occasion he informed his mother, that he had been praying much for his brothers and sisters, and having requested they might be called together, he, in a very solemn and affecting manner, addressed them on the necessity of conversion. His exhortation seemed to produce a deep impression on their minds. For his elder brother Richard, he always felt peculiar affection and solicitude. Once, addressing him, he said, "Richard, I

have often prayed for you, when you did not see me. Are you fit to die?" His brother, much affected, replied, "No: what must I do?" "Go on your knees, and pray for *hours*, till the Lord have mercy on you: this I have often done." Richard wept, and expressed resolutions of amendment; and there is reason to hope he was benefited by the solemn advice of his deceased brother.

His *respect for the Sabbath*, was a conspicuous trait in his character. Among many instances of this, which might be given, may be mentioned the following. Observing his beloved mother engaged one Sunday morning in sweeping away the dirt from the door, he called to her, and said, with his wonted mildness and sweetness, "O mother, do excuse me for saying to you, do not do so any more. Do promise me you will not." The poor mother burst into tears, and to satisfy her child, gave him the promise he asked. His *conscientiousness* appeared even in the most trifling matters. He often warned his brothers, when setting out for school, always to keep the footpath, and on no account to deviate from it by stepping into the field through which their way to school lay, saying, that that would be a trespass for which they should have to answer to God. Often would his father, at his request, read aloud the rules of the school, that his brothers, as he said, might know their duty, especially that of being present at school in time, adding, "I, for my part, always get the greatest blessing by beginning the business of the day with singing and prayer in the school, and never lose it all the day after."

During his illness, which at length confined him entirely to his bed, he was visited by several of his acquaintances, who were much impressed with his edifying conversation. One of these, an aged woman, was so affected by his advice and exhortations, as to be constrained to acknowledge herself to be a miserable sinner, and anxiously to inquire what she must do to be saved. Another neighbour having asked how he was, he replied, "I am *happy*—I am going to glory." She said, "I hope you will mend." "No,"



said he, "I shall not: I am going home." On her commiserating his afflicted state, he said, "It is all well; I have not one pain too many." Being some time previous to this, admitted into a meeting for Christian communion, he gave so artless and affecting an account of his conversion to God, as to draw tears from his auditors; and there is reason to believe that two females, who then heard him, were, through the divine blessing on his simple recital, powerfully convinced of sin, and their subsequent deportment has served to show the depth and genuineness of the impression then made.

His sufferings were at times very great. Whenever his pain relaxed, he would raise his feeble voice in thanks to God. Once when suffering very acutely, he was asked, "Do you now feel patient?" He replied, "O yes! when my pain is at the worst, I pray to my Saviour Jesus Christ, and he supports me." The nearer he approached the termination of his sufferings, the more did his spiritual consolations abound, and the more earnest and fervent were his aspirations after God. He would sometimes say, "*I cannot be satisfied unless I am singing, or praying, or thinking of goodness.*" Being asked on another occasion, how he felt, he said, "*happy;*" that he knew he should not recover, but feared not death. He then, although in a state of great weakness, prayed aloud for ten minutes, and ended by saying, "Is it not good to live in the fear of God? Blessed be his name for what he has done for me, in pardoning me, an unworthy child!" Now, when his mother read to him some of his favourite hymns, he would frequently and with much animation ejaculate, "Glory be to God! how happy I feel!" Once, when alone with his mother, whom, next to God, he loved the most, he said to her, very solemnly and sweetly, "Mother, I know you love me—would you like to see me die?" Observing his poor mother much affected, he endeavoured to console her, saying, "I shall only go home a little before you, and I will be your angel. Once when you were very ill, I prayed the Lord to spare you, and take me; and now my prayer is

going to be answered: do not then be afraid to see me die."

A little before he died, he expressed an earnest wish once more to see his brother Richard, who was then from home. Richard was accordingly sent for, and on seeing his suffering brother was much affected. Jude addressed him in a solemn and affectionate manner on the evil of sin, especially that of uttering bad words, and exhorted him to the duty of prayer, wishing, as he said, that Richard might supply his [Jude's] place to his parents. One of his last acts was to bequeath to his parents and to his brothers and sisters, his little stock of books. These consisted of his Testament, hymn-book, and a number of small reward books, tracts, &c., which had been presented to him at the school, for good conduct. All these had been very carefully packed up, and preserved in a neat box, the gift of a lady. After distributing his smaller books, the greater portion of which fell to the lot of his favourite Richard, he said, "My Testament I leave to my brother Peter. Peter, if you will read it seriously, the Lord will open your mind, and show you what you are. *My hymn-book I leave to my dear mother.*" He was always anxious for the spiritual prosperity of his school-fellows, and often mentioned them in his prayers. The master states, that on visiting him a few days before he died, he was much affected by his saying to him, with much emphasis and feeling, "O master, get all the children to heaven you can."

The last week he lived, he had some very serious and affecting conversation with his father in the prospect of death. "Father," he said, "do continue to keep in the ways of God, and to read the Scriptures and pray in the family; your reading and praying twice a day has been a great blessing to me." Thus he continued to converse with all around him, on that subject which ever lay nearest to his heart,—constantly praising and blessing God, and bearing his sufferings with lamb-like patience. Not a murmur or repining word ever escaped his lips. He delighted to talk of Jesus, and some of his last words were employed in recommending his

blessed Saviour to those around him. The school-master, Mr. Davies, visited him for the last time, two evenings before he died. He could then with difficulty articulate, but his broken accents consisted of prayer. The last words his master heard him utter were, "I am happy—happy: Jesus Christ is all—is all."

Just before his dissolution, and being apparently insensible, he, to the surprise of all present, recognised his weeping father. Reaching out to him his hand, and being unable to speak, with his finger he pointed upward; and having thus, with his last act, recommended that heaven into which his happy spirit was then entering, he expired on the 3d of February, 1829, aged 12 years.

#### DR. ALEXANDER'S ADDRESS.

During the week of our late anniversary, several meetings of the Managers, Delegates, and other friends of the system of Sunday-school instruction, were held at the Society's house, to consult on the interests of the Institution; and not only to stir up each other's minds by way of remembrance, but to provoke each other to increased love and good works.

On one of these occasions the *Rev. Drs. Miller and Alexander*, were present; and at the request of the President, favoured the meeting with their sentiments on several subjects connected with religious education and the interests of the Society.

The latter gentleman (*Dr. Alexander*) entered more fully into the discussion of several interesting topics suggested by the occasion; and in kind compliance with our request, has given us the means of presenting them to the readers of the Magazine, in the following form.

*Mr. President*—Although I have never had any concern in the manage-

ment of Sunday-schools, and have enjoyed few opportunities of visiting them, yet I have not been an uninterested observer of the progress and rapid increase of these useful institutions; and being now requested to suggest such ideas as have occurred to me in contemplating the subject, I cheerfully consent—believing that it is the duty of every well-wisher of the rising generation, to give the aid of his counsels and exertions in furthering and perfecting this important enterprise of benevolence.

This Society, I have been pleased to observe, has, from its origin, been governed by truly catholic principles. This is manifest to all impartial persons, from the constitution which has been adopted; from the care exercised in bringing into the Board, and into the executive committees, a just proportion from each of the religious denominations, which are willing to take a part in this business; and, also, from the character of the books put into circulation by the Society. These catholic features of the Institution, will, I trust, be preserved with the utmost impartiality. Complaints have, indeed, been heard, that certain denominations have too large a share in the prosecution of the scheme; but this does not arise from any peculiar favour shown to one above another, by the constitution, or the administration of the affairs of the Society,—but if it be a fact, it must be owing to the greater zeal and activity of some denominations, in the institution and maintenance of Sunday-schools; and the only remedy is, (and it is a most desirable one,) that all Christians should engage in the good work, with equal ardour.

But while the Society, on the one hand, are careful to show that they are impartial in their treatment of every Christian society, it is also necessary that they be on their guard against another evil, which on the other hand seems to threaten them. There is danger lest the operations of this Society should be carried on with too little co-operation from the ministers of the gospel, and other church officers. The effect of this would be a jealousy of the Society, and an alienation from it, in the several denomina-



tions. As the religious instruction of the youth belongs, of right, to every pastor in his own parish, if he has no connexion with the schools which your agents establish in his bounds, he may become fearful that your system will operate unfavourably on what he views to be the truth; and, certainly, nothing could more effectually obstruct the benevolent object which you wish to promote, than an increasing jealousy in the ministers of the gospel. Now, to prevent this evil, of which there are at present only a few budding indications, it seems desirable and important that vigorous and unceasing efforts should be made, to enlist the clergy and other church officers, in the supervision and instruction of Sunday-schools, in their respective charges. This design will not only be politic, as it relates to your Society, but it will be placing the religious instruction of youth on its true foundation; and your schools, instead of forming a distinct and independent channel of religious knowledge, will, everywhere, and among all denominations, become important auxiliaries to the regular instruction afforded by the authorized teachers of the churches. You, as a society, profess no particular creed; but are willing that every church should inculcate its own peculiar views of Christianity. By an alliance of this kind, with the pastors, your institution will secure the influence and friendly co-operation of every zealous minister of the gospel, and, through them, of their best people. You will excuse me, sir, for pressing this subject with some earnestness on your attention; because I know that some uneasiness exists, in the minds of some good people, which ought to be removed.

But I hope you will not understand me to insinuate, that the officers of the American Union have entertained any idea of interposing between the pastor and his flock, in the instruction of the young and ignorant; or even that they have been negligent in soliciting the co-operation of the ministers of the gospel. I am aware that they have, by various methods, sought to turn the attention of pastors to the Sunday-schools within their parishes. Still, however, it is a fact, that com-

paratively few have taken hold of the thing in good earnest; and some know as little of what is taught and transacted in the schools in their vicinity, as if they were a thousand miles distant. I repeat it—the fault is really not in this Society, but in the clergy, who neglect to avail themselves of the efficient aid of Sunday-schools. But, since the evil exists, and since it may become formidable to the successful operations of the Union,—I ask, can nothing more be done to enlist all ministers of the gospel, and all their coadjutors, to come forward, and take a more lively interest and more active part, in these humble, but useful seminaries? One thing, certainly, may be done; and that is, to present the subject again and again to their attention, and invite them cordially and respectfully, to lend their aid to the operations of this benevolent system; not only by visiting the schools occasionally, but by becoming active agents in the superintendence and instruction of the children of their own charge.

Another subject, Mr. President, which has been mentioned by several who have favoured us with their views on this occasion, and which is at present engaging, in no small degree, the attention of many—is the character of the books published and put into circulation by this Society. The task which has devolved upon the publishing committee of this Board, is indeed arduous, and almost impossible to be so accomplished as to leave no room for complaint. The only thing which they could do, was to select such publications as appeared best adapted to children and youth; but it is known to those who have paid attention to the subject, that there does not exist any great variety of religious books, suited to the capacities of juvenile readers. The greater part which are in circulation, have been imported from Great Britain, and are not always such as could be desired. The publishing committee, I doubt not, have conscientiously, and for the most part judiciously, selected the best which they could find, for publication and circulation among the schools. On this ground there is surely no room for censure, though there may be for

regret, that our stock of proper books is so incomplete.

But from what I have heard, since I came into this room, I learn, that the principal objection to the books in circulation, is, that too many of them are of a fictitious character; by which means the taste of youth is vitiated, and a love for solid learning diminished. Here, we find good men differing in opinion as to the propriety of conveying religious and moral instruction, through the channel of a fictitious narrative: for, while some are for proscribing the practice altogether, as inconsistent with the simplicity of truth,—others are of opinion, that we should avail ourselves of every means of engaging the attention of youth, and of insinuating useful lessons of moral instruction, by means of pleasing stories, into the minds of those who cannot be persuaded to read works of a serious, didactic kind. My own opinion is, that such narratives as are called fictitious, (I dislike the name,) may be profitably used, if they are judiciously composed. It has been justly observed, by a gentleman who preceded me, that we cannot condemn all fictitious narrative, as long as the parables of our Lord maintain their place in the New Testament; for what are they but fictitious narratives, by which the most important moral instruction is conveyed in the most beautiful and interesting manner? It should not be forgotten, however, that no species of writing is so liable to abuse, and so apt to degenerate, as this. The multitude of worthless novels by which the world has been inundated, is a sufficient confirmation of this remark: and the imagination, we know, can run wild on the subject of religion, as readily as on any other. Works of this description ought then to be introduced with great caution; and the number should not be disproportionate. It would be a great mistake in education, to furnish the minds of children with no other food but tales and stories, however moral their tendency. In this respect, I think it probable that there has been some error in the issue of books by the Sunday-School Union: too many works of this light kind have been put into circulation, and some of them have

been too barren of useful instruction. Such productions may be compared to sweetmeats, creams, and comfits; which may very properly be given occasionally, and in reasonable proportions, to children,—but who would think of feeding children on nothing else but sweetmeats? The minds of youth are naturally fond of such works as give lively exercise to the imagination. This being a natural and strong propensity, those who conduct the education of youth should avail themselves of its influence, and endeavour to give it a right direction. If all works of a fictitious kind, which are calculated to have a religious and moral influence, are excluded from your libraries, many children will scarcely be induced to read any thing, and others will gratify their propensity for works of imagination, by having recourse to such novels and romances, as will tend to vitiate the mind, and obliterate all the good impressions received in the Sunday-school. The first taste for reading has been acquired by many, from the perusal of interesting stories, which may afterwards be improved into a love of more substantial instruction. Let, then, a just proportion of the best works of this description, be provided for our youth; and, as far as possible, let fictitious narratives be distinguished from the history of real facts. But after all that has been said against this species of writing, it must be confessed, that the evil is in the *abuse*, rather than the proper *use*. I do not know, that the usefulness of the DAIRYMAN'S DAUGHTER, depends upon its being a narrative of facts. For a long time, I supposed that it was fictitious; and although it affords me pleasure to know that the events there recorded actually occurred; yet I do not perceive that the moral influence of the story depends on a knowledge of that fact. And this leads me to remark, that there is less difference between what is called a fictitious narrative and a real history, than is commonly imagined. In the former, if judiciously constructed, the facts narrated are such as, in their principal features, are common in real life. They are, in truth, facts divested of the particular circumstances which attended



them, and so exhibited, as to correspond essentially with many occurrences or scenes of a similar kind. They may, therefore, be called *general facts*, just as we name certain words or terms *general*, because they are so divested of individual properties, as to be applicable to many things of a similar kind. The only thing fictitious in the case, is, the supplying from imagination, such circumstances as may serve to set off the commonly observed facts to the best advantage. Who that is acquainted with Miss Edgeworth's fictitious writings, would vote for their exclusion from our nurseries and schools? or who would be willing to proscribe all the instructive stories in Miss Hannah More's Cheap Repository.

Mr. President, I hope you will bear with me while I add another suggestion, which appears to me important, in the management of Sunday-schools. I am persuaded that the system of instruction is susceptible of great and profitable enlargement; and that, both as it respects the pupils and the subjects of instruction. Considering how ignorance prevails among adults, I do not see why this efficient system of communicating the most important knowledge, on the most important of all subjects, should be so generally confined to children. Would it not be practicable to adapt it to persons of all ages who need instruction? Pride and shame seem to be obstacles in the way of adults becoming pupils; but a method of instruction might be devised, by which the most important lessons might be inculcated, without requiring the learner to betray his ignorance, and after a while, this objection would yield, and men and women would no longer be ashamed to be found in the seat of the learner. It would be a lovely sight to see a whole congregation submitting themselves to instruction on the Lord's day; for who is there that does not need to learn? I consider infant schools, Sunday-schools, Bible classes, and adult schools, as all parts of one system. If these institutions were complete, the church would then become what it was designed to be—a great school for disciples of all ages.

As it relates to the subjects of in-

struction, it seems to me that there is room for much profitable enlargement. I have observed with pleasure, indeed, that this has been gradually taking place; but it might be still much extended. Pupils might be made to rise through several classes, until they had completed a course of Biblical study, which might justly be considered a complete religious education. But as the amplification of this idea would lead me too much into detail, I will content myself with the bare suggestion.

The only other topic on which I wish to say a word, is, the obtaining of suitable agents to carry your extended system into effect. Hitherto, you have deemed it expedient to employ only clergymen in this work; but, such is the demand for preachers, for other services, and especially for missionary labour, that it has become evident, that agents, in sufficient numbers, cannot be obtained from this profession. But why not employ discreet, intelligent, pious, and active laymen, in this service? In this city, you have many well qualified young men, who have become, by long experience in conducting Sunday-schools, perfectly familiar with the whole system. I see not why laymen of this description, might not perform the whole work of agents as successfully as clergymen; for, there is nothing to be performed which necessarily calls for the exercise of the clerical office. All the public speaking that is requisite, is, a simple statement of facts, and a lucid exhibition of the Sunday-school system, which could be given as well by a layman as by a clergyman. And as every clergyman is attached to some one of the religious denominations which exist, the members of other denominations would be more apt to entertain jealousy towards him, than towards a pious layman. Moreover, it is, as I before observed, an ascertained fact, that ministers of the gospel cannot be obtained for these agencies; they cannot with propriety leave their appropriate work, while so many destitute regions are importunately demanding their labours.

And why should self-denial, labour, and a sacrifice of worldly advantages,

be considered as incumbent peculiarly on ministers of the gospel? Are not other Christians bought with the same price, and are they not equally bound to glorify God with their bodies and spirits which are his?

By pursuing this course, many young men who burn with zeal to be employed in promoting the kingdom of the Redeemer, but who have it not in their power to enter the ministry, will find an appropriate work, in which they may exhaust all their zeal and strength; and I am persuaded, that often young men enter the ministry, who might be more useful in prosecuting agencies such as those which the extension of your system requires; for, unless a man possess some talent for speaking in a fluent and forcible manner, it would, in general, be better for the interests of religion, that he should not enter the sacred office.

The practical importance of this subject, and the exigence which exists in relation to agents, must be my apology for dwelling so long on this subject.

I cannot conclude these remarks, without expressing my wonder and gratitude on account of the rise and progress of your institution. A few years ago, such schools as are now multiplied through the whole length and breadth of this extensive country, were unknown. By means of this institution, hundreds of thousands of children will receive the elements of a religious education, who would otherwise have remained in ignorance. Preachers cannot be multiplied so rapidly, as to keep pace with the rapid advance of population in our new states and territories; but Sunday-schools can be extended to every place where there are inhabitants, and together with Bibles and tracts, and your own useful libraries, must, in many cases, supply the want of a preached gospel.

I congratulate you, sir, and your worthy associates, on the success which has crowned your benevolent efforts. Little did you anticipate, when, unnoticed by the world, or even by the church, you commenced, in obscurity, your humble labours,—that in so short a time, the enterprise

would rise to such magnitude and importance. Go on, then, I would say, in the same spirit of faith, prayer, and diligence, which has hitherto characterized your exertions; for in due time you shall reap if you faint not. Be not weary in well doing. The blessing of heaven has evidently accompanied your exertions, and I trust that what has been effected, is no more than the first fruits of a glorious harvest. The glory of God, the salvation of men, the prosperity of our country,—all combine, to form one powerful motive to excite, invigorate, and encourage you in your arduous, but most glorious enterprise.

In addition to the remarks on this important subject, which will be found on the preceding pages, we have received an article from a valuable correspondent, of the Episcopal church, which was in type for our last number.

For the American Sunday-School Magazine.

#### GENERAL FACTS, THE BASIS OF MANY USEFUL FICTIONS.

In a recent discussion upon the use of fiction in Sunday-school books, the position was taken that all fictions *in form*, are very far from being entire fictions *in fact*. The plot and characters may be fictitious, and yet they may so perfectly correspond with what are every day to be met with, that they may be said to retain essentially all the most important attributes of truth. Correct delineations of incident and character may very truly be said to be drawn both from *particular facts* and *general facts*. When founded upon particular facts, such delineations are anecdotes or history, not fiction. Even so, when founded upon general facts; that is, when such delineations are perfectly true to nature, both in incident and character, they are fictions only *in form*, whilst *in essence* they are histories. By that studious and indefatigable induction which genius enables writers of the first order to make with surprising truth and accuracy, materials are collected for the production of narratives



glowing with new forms of life and beauty, and yet indebted to the imagination, not for materials or colouring, but only for novel, surprising, and affecting combinations.

In all the better and more profitable works of fiction which bear a decidedly religious character, this is precisely the method of production.—Sheer fiction in incident and character renders such works insipid; and as far as the various exercises of the heart in religious experience extend, makes them dangerous. Here there must be exact truth in the induction, or there will be error in doctrine. The disclosures of the heart, yearning after God, reposing on a Saviour, or panting for renovation and the fulness of divine peace, must be true to the actual experience of all society, or it will be false to scripture, and therefore ruinous to souls.

The striking analysis above unfolded, is attractive and interesting: but its higher praise is, that it may be rendered useful.

It may be turned to account by the fabrications of these exquisite little stories. They have only to study real christian character in children and grown persons, as accredited by the authority of God's own word—they have simply to depict life as it passes under daily observation, and limit their combination of incidents to the common and natural course of things; and their stories will be invested with all the grace of fiction, and yet retain all the substantial attributes of truth.

B. B. S.

#### THE BIBLE CLASS IN THE CONNECTICUT STATE PRISON.

I saw them bending o'er that holy page,  
Whose breath is immortality. There seem'd  
No sadness on their features; to their limbs  
No fetters clung; and they, whose early years  
Had told dark tales of wretchedness and shame,  
Lifted a calm, clear eye.

Amaz'd I ask'd,  
Is this a prison? and are these the men,  
Whom justice from the world's sweet fellowship  
Hath sternly sever'd?—

But a voice replied—  
God's Spirit hath been here. Serene it came  
Into the cells where guilt and punishment  
Rivet their chains, making the victim's life  
A hated burden, and his hope despair!—

VOL. VI.—30

It came,—Rebellion laid his weapons down;  
The flinty breast grew soft; the rugged brow  
Gave channels for the tear of penitence;  
And souls which sin had blotted from their race  
As a foul gangrene, to the Healer turn'd—  
Bath'd, and were whole.

So now, with humble step,  
Their penal course they measure,—giving still  
The day to toil, and meeting every night,  
In solitude, Reflection's chast'ning glance,  
Which wounds to purify. There too doth glide  
Fair charity,\* prompting to deeds divine  
The unaccustom'd pupil, while he cons,  
'Mid the deep silence of a lonely bed,  
His Bible-lesson; seeks a deeper root  
For Christian purpose; or anticipates  
Glad Freedom's sacred gift.

Ye, whom our God  
Hath held from deep transgression, be not proud;  
Nor in the heat of passion, haste to weigh  
A brother's fault. The Eternal Judge himself,  
(When by the sin of ingrate Adam mov'd,)  
Came not to Eden till the cool of day.  
And since that hour, when first the vengeful  
sword

Hung o'er the forfeit gate of Paradise,  
Man hath been wayward,—weak, and prone to  
fall

Beneath Temptation's wile,—and so must be,  
Unto the dooms-day burning.

Then let his bitterest discipline be mix'd  
In Mercy's cup,—that so the prison-cell  
May work his soul's salvation; and the "law,  
Like school-master" severe, the truant bring  
To Christ his Advocate and Righteousness.

L. H. S.

Hartford, Conn.

#### THE TEACHER TAUGHT.

What do these feeble Jews?—*Nehem. iv. 2.*

In the prosecution of the work, of which we gave some history in our last number, *Nehemiah* and his faithful band of fellow-labourers met with much to discourage and perplex them. Such was the malignant hostility of their opposers, that it became necessary, while half the servants of the Lord wrought in the work, that the other half of them should bear arms of

\* As an unprecedented fact in the history of prisons, it may not be improper to mention here, that this Bible class have contributed thirty dollars, from the avails of their extra labour, to constitute their keeper, who is also their teacher and friend, a member of the Bible Society.

defence; and even those who laboured, wrought with one hand only, and with the other held a weapon. Yet so steady and unwearied was their diligence, that "*Neither the prophet, nor his brethren, nor his servants, nor the men of the guard that followed him, none of them put off their clothes, saving that every one of them put them off for washing.*"

When the work was nearly completed, except the setting up of the doors upon the gates, the enemies of the prophet attempted to beguile him, and proposed a conference. He answered them that he was doing a great work, and could not suffer it to cease while he came down. They then mentioned reports which were in circulation to his disadvantage, but he charged them with falsehood in this particular; and lifted up his soul to God for grace to withstand all their temptations. And at last, a friend proposed to the prophet, to shut himself up in the temple, that he might be screened from the out-breakings of their fury; but with a firm and holy trust in God, and under a deep sense of the responsibility of his place, he answered, "*Shall such a man as I flee? and who is there, THAT BEING AS I AM, would go into the temple to save his life?—I WILL NOT GO IN.*" He would not expose himself to the reproach of deserting the good cause; for in this, indeed, they would have matter for an evil report.

Thus continually looking upward to God, and depending on his mighty arm, the great labour was at length finished; and "*it came to pass,*" says the sacred historian, "*that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in*

*their own eyes; for they perceived that this work was wrought of God.*"

So much only of this most instructive history, is necessary for our present purpose; and who can fail to notice its application to the case of Sunday-school teachers?

1. The work of the Jews was begun and finished in the face of the most formidable obstacles, and under great disadvantages. In the heat of battle, or under the excitement of anticipated victory, men may be found willing to work with one hand, and defend their lives with the other; and this is the spirit which we desire to see in Sunday-school teachers. It is true, they are not called to contend with such disadvantages; on the contrary, every facility is afforded to most of them, to prosecute their work with ease and comfort, and profit to themselves as well as to their pupils. In some places, it may be, a spirit of opposition prevails, which renders the duty of a teacher one of severe and constant self-denial; and there have been, we well know, many memorable instances of perseverance and triumph, in such circumstances. And who can look forward to a higher or brighter reward than is promised to those who turn many to righteousness; or what object is more full of exciting and animating interest, than the deliverance of a generation of immortal beings from iron bondage and Egyptian darkness, and their introduction into the light and life and liberty of the children of God? Oh, that there were a spirit in Sunday-school teachers like that which animated these "*feeble Jews!*" and soon would a faithful religious education encompass like a wall of defence, all the children and youth of our land.



2. The efforts that were made to discourage the prophet, have been well imitated in modern times. Reports have been often circulated, or feigned to have been heard, that there was some secret design to be accomplished by these Sunday-schools. With a most mysterious roll of the head, it has been asserted, that some political or religious ascendancy is to be obtained by their instrumentality. Any thing indeed has been imputed to Sunday-schools, rather than the simple, humble attempt to instruct, counsel, and guide the young in ways of pleasantness and peace. "*It is reported among the heathen,*" said Sanballat in his letter to Nehemiah, when he made the fifth attempt to divert him from his purpose—"It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king; and thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah." Idle and ridiculous as such reports are, and often feigned as the prophet alleges in the case of Sanballat, out of their own heart, they still succeed in beguiling unstable souls, and inducing those who are either weak or ignorant, to suspect evil where they cannot, or will not see good. How often has the cause in which we labour, been assailed by disingenuous or misguided men, in a similar manner. Sectarianism, self-aggrandizement, priestcraft, encroachment on parental duty, abuse of the Sabbath, political power,—these phrases have been often and familiarly employed by those whose efforts to do us evil have proved as weak as their design was mischievous. Blessed be our God! the wall is already erected

beyond their reach; may He strengthen the hands and increase the number of the labourers, till "*there shall be no breach left therein.*"

3. For what trivial causes do the teachers and officers of Sunday-schools and Sunday-school societies, often abandon their work. It may not, indeed, be done from fears of bodily harm, like those with which the traitorous Shemaiah attempted to fill the mind of the prophet,—but new connexions in life; removals; dissatisfaction with some arrangement or proceeding in the school; weariness; an uninteresting class; supposed incompetency; the example of another; &c. &c. &c. All these, and a multitude of other kindred causes, produce a dissolution of the most solemn and responsible connexion between a teacher and a Sunday-school. Would they could feel as Nehemiah felt, and speak as he spoke. "*Who is there, THAT BEING AS I AM, would go into the temple to save his life?*" Who that has been admitted to the high privilege and interesting duty of a Sunday-school teacher, would, for any ordinary reason, abandon the place and the cause? Shall I do it even to save my life? "*I WILL NOT GO IN,*" was the decided and emphatic answer of the prophet. God sends no such misgivings; they come from the adversary of souls, who hates the work which he sees in progress.

Finally, whether our eyes shall see, or our ears hear, the thrilling shout, "*THE WORK IS DONE*"—is of no moment. If our share of the labour is seasonably finished, we may promise ourselves a share in the joy that will attend the completion of the *whole work*. And equally certain is it, that those who persist in their enmity and

opposition, "*will be cast down in their own eyes,*" for they will see, in spite of themselves, what wise and observing men see already, that "*the work is wrought of God.*"

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SERMONS UPON RELIGIOUS EDUCATION AND FILIAL DUTY. *By the Rev. J. M. Wainwright, D. D., Rector of Grace Church, City of New York.*

These five sermons, as the Rev. author remarks, were "prepared in the ordinary course of parochial labour," and are published in compliance with the urgent request of his parishioners.

The four first sermons are on Prov. **xxii.** 6—"Train up a child in the way he should go, and when he is old he will not depart from it." The preacher defines religious education to be, "the imbuing of the minds of children with a knowledge of the principles of the gospel, and teaching them to regulate their heart and conduct—in short, their whole intercourse with God and man, by these principles." p. 13.

The duty of educating their children religiously, is then urged on parents with much eloquence and earnestness, and the confidence they may feel that it is well with their children who die in infancy, is thus expressed.

"The olive plants round about your table, although they come not to maturity, and bear no ripened fruit in this world, still you know" (blessed be God that in Christ we have this hope) "that they are not cut down with a hopeless destruction. No: they are transplanted to the paradise of God, where the river of life shall flow beside them, and the dews of grace shall descend upon them, and the presence of God shall shine around them, and they shall flourish in beauty un-

decaying, and in glory never ending." p. 28.

In the course of the first sermon, the preacher mentions as a remarkable fact, that "let a parent be ever so regardless of truth and justice, or ever so devoted to sensual pleasures, still he would not have his children adopt his principles." While this is certainly good evidence of, or a sound argument to prove the value of a religious education, it affords to *Sunday-school teachers* a powerful inducement to prosecute their benevolent labour, even in cases that seem most hopeless. A profane, intemperate, and abandoned parent, meeting at the door the teacher of his children, who has come on an errand of kindness, is apt to cool the affection which prompted the visit; but the confidence that the parent's heart is with us—that the love of his child has not been utterly extinguished in his bosom, and that he would gladly see his offspring rescued from the wretchedness and guilt in which he has involved himself,—may well revive our courage, and give vigour to our exertions.

In the *second* sermon, religious education is presented as the chief object of parental duty, and the extent to which it has become a very subordinate object, is well defined, though we think with too many concessions and compliments. The exclusion of religious instruction from schools, and the plea that the exercises of the day-school are so burdensome as to render religious instruction at home or at the church, intolerable—are very properly noticed; and the grand defect in the present system of education is declared to be this—that it is "too worldly," and bears "too exclusively upon the intellectual and



physical capacities of children, neglecting their moral sentiments and spiritual responsibilities." p. 45.

In leaving this part of his subject, the preacher thus addresses himself to parents:—

"If there be any doubt remaining as to what should be the chief object of education, it may be solved by one supposition, which I entreat each one of you to make in reference to yourselves. Suppose your child to have arrived at that period when education is esteemed completed, and to be ready to go forth into the active scenes of life. At that moment the beloved of your soul is seized with a fatal disease, which is rapidly doing its work of destruction to the body, while it leaves the mind unclouded and strong. You, parents, are around the bed, watching the progress of the fatal destroyer—and you are thus addressed in the faltering accents of approaching dissolution.—Oh! my beloved parents, how have you mistaken the object of my existence!—that you have been thoughtful of me, I know by the innumerable instances of kindness which memory recalls,—that you love me dearly, I see by your anguish and tears at the prospect of my death. But alas! you have been training me for the world: you have cultivated my mind—you have accomplished my person,—but what avails all this care and labour now? You have not told me of the world whither I am hastening; you have not pressed upon me my accountability to God; you have not made me comprehend the solemn truths of my Bible. Oh! that you had done this: then anxiety for the future, and remorse for time spent in folly and vanity, would not press heavily upon my spirit and conscience, as now. Beloved parents, hearken to the dying request of your child—hearken to the solemn truths which are spoken in the groanings of a wounded spirit—the world is indeed vanity; but heaven and eternity, and God and the Saviour, are awful realities: think of them yourselves, and oh! urge their consideration upon the little circle of *our family*, that, when brought to my

condition, you may all die in peace, in the hope of sins pardoned, and a happy immortality secured, through the merits and intercession of that Saviour who is now my only consolation and support."

On the subject of educating children in any system of doctrines, we extract the following:—

"It has been said, that children should only be taught the moral parts of religion,—that their minds should be left, as far as possible, in an unprejudiced state, in order that when they arrive at years of discretion, they may form their own unbiassed opinions. We, however, esteem these views to be erroneous. Are the parents in doubt themselves as to what the Scriptures teach? Are they uncertain in what church to enrol themselves as members? It is high time, when they have become responsible for the education of immortal beings whom they have brought into the world, that they should decide upon these important points. The heads of a family ought not to be in uncertainty whether or not to be religious, and what form of Christianity to profess. And their own minds once decided—their own views settled in regard to that which is the most important subject of human inquiry,—can they hesitate about instructing their children in what they believe to be the truth? Can they refrain from communicating to those interesting beings whom they most love, the principles by which they are governed, the hopes by which they are sustained? Surely not."

In treating of rewards and punishments, and of the influence of example, the following remarks are made, and though applied by the preacher to the case of a parent and child, are most certainly and uniformly true of the *Sunday-school teacher and pupil*.

"Let the child be assured that his dearest interests and true happiness are ever present to the mind of his

parents, that they constantly think about him, and labour for him, and earnestly pray for him. He cannot be indifferent to this exhibition of their love. Their admonitions will affect him with sorrow for his errors, and inspire resolutions to amend them, and their approbation will be the reward he will most anxiously seek, and most highly prize."

"What effect can be expected from the instructions of parents, what regard will their children pay to their admonitions, if the spirit of their lessons be contradicted by the actions of their lives? You would say to your children, that religion is a very important concern, and that they should attentively read the Scriptures and good moral books, and pray to their Father in heaven. But suppose the sacred volume is rarely or never in your hands, and that you are never seen or known to offer up prayers, but perhaps in a careless manner—suppose you never talk about religion in your family, nor call your family together to hear the word of God, nor ever present to him a morning and evening sacrifice of devotion,—will your children believe that you are very sincere in your approbation of religion, and in your desire that they should embrace it? Will they not rather think that it is some merely expedient service which you wish them to perform, as a matter of propriety rather than of solemn obligation?"

The preacher also comments very judiciously on two important but sadly neglected duties.

"The first duty of the parents or instructors, is to study with the utmost care the natural disposition of the young charge committed to them; and not merely natural disposition, but *physical temperament* should be examined. Many children have been ruined through imprudent management and the want of a discriminating attention to their bodily powers, their tempers, and mental capacities. All these circumstances should be well considered, and those cannot be esteemed judicious parents or instructors by whom such material points are neglected."

"In connexion with a sound judgment, great faithfulness is required to ensure the benefits of early religious culture. It is not sufficient that the lesson be prescribed, and that we listen to its repetition; it must be followed out, and its effects be attentively noticed. In consequence of a neglect of this principle, much of secular education is as water spilled upon the ground, it cannot afterwards be gathered together and be made to bear upon the machinery of life. Much more is this assertion true of moral and religious teaching."

We should be inclined to doubt whether there is any warrant for supposing that children will render thanks to their parents, at the time and in the circumstances represented towards the close of the fourth sermon, (p. 97.) If the character of the joys and occupations of the heavenly state are not greatly misapprehended, a scene like that to which we allude, will never occur there.

The *fifth* sermon is an exemplification of filial duty, with motives to enforce its observance—"And he went down with them, and came to Nazareth, and was subject unto them." Luke ii. 51. After explaining the portion of sacred history of which the text is a part, the preacher urges the duty of obedience, in childhood, in youth, and in riper years. He then exposes the sin of unkind, disobedient, and ungrateful conduct, which has been thus denounced by the Almighty. *The eye that mocketh at his father, and despiseth to obey his mother; the ravens of the valley shall pick it out, and the young eagles shall eat it.*

The sermons before us, like many other sermons and dissertations on this interesting subject, have one important defect. There should be something more definite and tangible in them, which a plain parent or teacher



can carry away with him, and use advantageously in the every day work of domestic education.

A man not skilled in the science, but driven to the necessity of building his own and his neighbour's house—attends a lecture or reads an essay on the principles of architecture. He returns to the scene of his labour; and though his fancy has been trained to sketch a building true to the order, complete in all its parts, and perfect in all its proportions; yet he has not been taught *to build a house*. His mind is confused about the very plan. And as to the form and construction of it, or even the materials of the foundation, he knows nothing at all. His tools are in order before him; but he hews what he should plane, and planes what he might better hew—he puts a brace where there is nothing to uphold, and leaves unbraced what most requires support; and out of all this ignorance arises a misshapen, tottering, useless frame. Now if this figurative representation described truly the defect of which we complain, with all its consequences, it would be well; for as the fastenings of the frame might be loosed, and the timbers separated, so such a monument of ignorance or superficial teaching might be destroyed, and there would be only the loss of labour to regret. Nay, even if it were the human *body*, fearfully and wonderfully as it is formed, we might sorrow less over the weakness and deformity which the hand of some unskilful practitioner has brought upon it; for in a little while it must see corruption. But the *soul*, with which *alone* religious education is concerned, —when, where—shall the errors of its training be rectified? Who can follow an impression made upon it, so as to

measure its depth, or define its limits, and connexions, and consequences? Who can arrest the spirit of man in the eternal progress of its being, to correct errors, or supply deficiencies in its education?

There is something fearful in the intercourse of minds. The frail body, and the perishing objects of sense, give so much employment to our eyes and hearts, that we forget the world of intellectual and immortal beings among whom we dwell, and of whom we are a part. But when we do think of the nature of that influence which minds exert upon each other; and especially of that influence which a teacher or parent may exert upon the minds of children,—we want to see every principle and rule of moral and religious education plainly and accurately defined, and made capable of daily and universal application, and adapted to the practical use of plain people. And we would have a parent or teacher who is about to enter upon the religious education of a child, examine and inquire what may be safely done or left undone, with as much anxiety and self-distrust, as if he were about to lay his hand on machinery, of whose intricate design and contrivance he is ignorant, and of which he only knows, that a mistake in the use or application of its amazing power, may involve itself and him in irretrievable ruin.

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ANNIVERSARY OF THE LONDON SUNDAY-SCHOOL UNION.

Several short notices have been published in most of the religious newspapers of the day, giving the amount of sales, number of scholars, &c. reported at the anniversary meeting of the London Sunday-School

Union. We have thought our readers would be gratified with a more extended account of the proceedings on the occasion. Not having room for the article at length in our last number, its value depends more upon its use than its novelty. We extract it from "*The World*," a London religious newspaper.

The meeting was held May 12, and was opened by singing and prayer.

The annual report stated that the sales at the Depository amounted to 5024*l.*, and consisted of 880,853 different articles. The number of Sunday-schools reported in Great Britain and Ireland, was 9328; containing upwards of 90,000 teachers, and 979,093 scholars, being an increase of 62,104 scholars. "But in order still further to extend the benefits of religious instruction, it is of unspeakable importance that these three objects should be kept continually in view: 1st. That in all our schools increased attention should be paid to apply religious instruction to the understandings and consciences of our children. 2dly. That Bible classes, or catechetical classes, should be formed to include *all* the young people in our respective congregations who are not comprehended in Sunday-schools. 3dly. That peculiar attention should be paid to qualify the teachers to fulfil their important duties in the most efficient manner. The progress already made in these particulars is encouraging, but much yet remains to be done. Christians have been earnestly imploring a revival of religion; no means are more likely to secure this blessing, than devoted attention to the spiritual instruction of the young; and surely never does the Mount Zion of our God appear more delightful, than when the dew of youth 'there spreads its freshness, and there reflects the beams of the sun of righteousness.'"

The Rev. Dr. Philips said, he knew not that he ever felt more delight, than when the worthy secretary announced the number of Sunday-school teachers in this kingdom, and the

number of scholars that were placed under their tuition. That the announcement of the important fact stated in the report, powerfully recalled to his recollection an anecdote which he had read respecting Melancthon. On one occasion, that great man was in company with Luther, when he [Luther] was in a very depressed state of mind. Melancthon, observing the circumstance, pointed him to some children, who were standing by to be taught their catechism, and said, "Take courage, brother, here are young soldiers training up for the Captain of salvation. "What would these reformers have thought, if they had heard that there were 90,000 officers, and 1,000,000 of rank and file, all training up to carry the gospel to the heathen, to assault the kingdom of Satan, and to aid in carrying on the work of God when the present generation of ministers were asleep in their graves? This morning brought in review before him many of the tenderest recollections of his early life. He commenced his labours in the church of Christ as a Sunday-school teacher. The first prayer that he offered up in the presence of others, was in a Sunday-school. The first attempt he ever made to speak from the holy Scriptures, was in a Sunday-school. And he was fully persuaded that, had it not been for his humble exercises in the capacity of a Sunday-school teacher, and the advantages he there acquired, he should never have had the confidence to become a minister of the gospel, or a missionary of Jesus Christ. When he commenced his labours as a Sunday-school teacher at Dundee, schools were so generally established in that town, that there was found to be a sufficient number of them. The friends of the cause, therefore, formed a plan of establishing Sunday-schools in the surrounding country; and from twenty to thirty of the teachers agreed to go out, two and two, to conduct them. He well remembered the delightful walks that he took with his companions in that work of faith and labour of love, and the pleasure that he felt whilst engaged in imparting instruction to the children. He was happy to say, that most of those individuals who engaged



in that interesting labour, were now filling important spheres of usefulness in the church of Christ. When he commenced his ministerial labours in Aberdeen, he felt the importance of promoting Sunday-school instruction, and the benefits which had resulted from the schools established in that town were, at the present moment, incalculable. During the period that he laboured there, twelve or fourteen young men went out into the field of ministerial labour, many of whom became missionaries. One of them was the lamented Dr. Milne, and another was the amiable Keith. Several other missionaries owed their first religious impressions to the tuition they received in Sunday-schools. When he commenced his labours in South Africa, he determined to direct as much attention as possible to this important work. In accordance with that resolution, he established a school at the Cape of Good Hope, among the English population, and from 150 to 200 children attended. While thus engaged, Mr. Beck, his fellow labourer, formed a school among the slaves, which had been instrumental in raising up several individuals to join the church under his care. The report had made allusion to Africa. The meeting were, doubtless, aware of the degraded state in which the missionaries found the African tribes. They were represented as below the condition of men; they were described by Dutch, and French, and English writers, as forming the connecting link between the rational and irrational creation. It had been said that they were baboons, that they were not possessed of the rational souls of men. Attempts had been made to civilize them, but that all these attempts had failed. Well, it was quite possible they did. Why? Because a suitable instrument had not been used for the purpose of elevating them in the scale of being. In all former attempts, religion had been omitted. Himself and Mr. Beck, availed themselves of that instrument, and they had succeeded in elevating the people to the condition which had justified the assertion that had been made by many persons unconnected with missions, "We see no difference between your Hottentot

villagers and the peasantry in England." He considered that the Sunday-schools, in a great measure, had contributed to bring about that desirable change among the people. As an illustration of their capacity, he might mention, that Sir J. Brailton brought home with him a little brisk boy. He [Dr. P.] had received a letter from that distinguished individual, in which he stated, in reference to the boy, "He is possessed of all the wit and humour he manifested when you knew him." Sir James then went on to state the change that had taken place in the character of the boy, and said, "He is now with my sisters at Bath. A clergyman asked him which character of the Old Testament he would rather sustain, if it were left to his own choice? The boy replied, 'David's.' 'What, David's,' rejoined the clergyman, 'rather than Solomon's, whose reign was so glorious? On what grounds do you make that choice?' 'We have evidence of David's repentance,' said the lad, 'but I don't find any thing in the Bible, that enables me to draw the same satisfactory conclusion concerning the repentance of Solomon.'" "That boy," added Mr. Brailton, "is now the comfort of my sisters, and brings home a great portion of the sermon; he is invaluable to them." Among other instances which he had met with, was that of a Caffre boy, who constantly had the Bible in his hand, and appeared to refer to it with every symptom of intelligence and delight: the boy on one occasion had told him, that he remembered to have seen a piece of raw flesh in the hands of his mother; first she tore it with her teeth, and then endeavoured to cut it with a piece of iron, which had been rudely fashioned into the shape of a knife; at length his brother, who wanted the flesh himself, knocked her down for the purpose of taking it away: "But," added the poor boy, "he had no knowledge of God's commandments, and did not know that he was bound by them to honour his father and mother." This Caffre lad, owing to the climate not agreeing with him, gradually sickened and died. On the day of his death, he put his hand under the pillow, and took out some mo-

ney which had been given to him, and gave it to the servant, saying, "I need that no longer, and you have been kind to me. I am going to Christ." On his visit to Bethelsdoff, he had seen two hundred children, all of whom were under the superintendence of a Sunday-school, and who presented a most affecting sight. At the same time, he went on to Theophilus, and had been gratified by finding, that at the time of worship, on the Sabbath, the meeting house had been crowded to excess; and, indeed, so much so, that there was no room for the children of the different schools, so that they were obliged to be assembled in their respective school-rooms, and there receive divine instruction. This was not only the case in the school where the younger children assembled, but likewise in the adult schools, where those who attended were from twenty-five to seventy-five years of age. This mixture of the ages was delightful; for it afforded him, in many cases, the opportunity of seeing the grandfather receiving instruction from his grandchild, and his heart teeming with gratitude for the instruction. The philosopher Locke had judiciously observed, that nine-tenths of mankind were good or bad, useful or the contrary, according to the education they had received in early life. And Boyle had well said, that he should despair of ever seeing the millennium accomplished, till he saw Sunday-schools more attended to.

The Rev. Samuel Hillyard, of Bedford, had heard the chairman of the sessions at Bedford state, that out of upwards of forty boys who had been in jail there, there were only four who were able to read.

The Rev. Mr. Hands, late a missionary in the East Indies, said he had derived the greatest pleasure from the details given in the report. Like the reverend gentlemen who had already addressed them, he might say, that he owed every thing to the Sunday-schools, for it was there that the heavenly spark had first caught his soul—it was there that he had first lifted up his voice for the purpose of imparting Christian instruction to others. If it had not been for that opportunity, he should probably never have offered

himself to the Missionary Society. Therefore, again he said, that he had every reason to bless God that he had begun by being a Sunday-school teacher, especially as he believed that it was principally through the labours of the Sunday-schools that the gospel of the Redeemer was extended throughout the world. At the period that he entered the Missionary Society, four more had entered as well as himself: the whole of these had run their course: they had fought the good fight, they had laboured in the good cause, and they were now, no doubt, in the midst of joy and eternal happiness.

The Rev. H. Forster Burder, of Hackney, said, there could be no doubt that the records of the Christian world showed the great success of these institutions, but still it appeared to him that Sunday-schools were only in their infancy, till the whole energies of the teachers were applied exclusively to Scriptural knowledge. With respect to the manner in which the children ought to be instructed, he was quite ready to admit that the catechetical method was the best, but what he doubted was, whether the best mode of catechising had been adopted. There was one particular book of which he was bound to speak favourably, as he had found it extremely useful; the name of it was "Judson's Questions," and it had lately been reprinted by the Tract Society. He had himself found occasion to use two hundred copies of this work; and one of the reasons why he particularly approved of its arrangement was, because it contained three orders of questions for three orders of learners, according to their age or ability. The reverend gentleman then moved—"That the increase of general knowledge renders it of especial importance that Scripture and religious education should be promoted by the most efficient means, and that not only among Sunday-scholars, but also among all ranks of the rising generation; and that the establishment of Bible classes is earnestly recommended to the ministers of the gospel, as a most important means of usefulness to the young themselves, and as adapted to prepare them to be-



come well-qualified Sunday-school teachers."

The Rev. Mr. Munday, late a missionary in India, said, he had been for some years a labourer in India, and he might safely say, that if he had never been a Sunday-school teacher, he should never have been a missionary. The difference that had taken place in India, within the last few years, with respect to the children, was most remarkable: formerly they had been idling about, and wasting their time in all sorts of wickedness, but now they were most eager to come to the schools which had been established, and of their own accord solicited admission. When he had quitted England to go to India, he well remembered how severe the trial had been to part from his Sunday-schools; and he could assure the meeting that he had felt the same pain, and the same unwillingness in leaving those that were established in India, when about to return to this country.

Several other gentleman addressed the meeting, and after singing the hymn, "*Praise God from whom all blessings flow,*" the assembly was dismissed.

#### SCHOOLS IN GREECE.

The teachers of our Sunday-schools cannot but feel deeply interested, in common with all other friends of religion and liberty, in the condition of Greece. But it is on the religious and moral education of her children, that we build our most cherished hopes of her future freedom and glory. "Where the Spirit of the Lord is, there is liberty," saith God; and history and observation say, **THERE ONLY.**

Among the interesting details of *Rev. Mr. King's* journal of his present missionary tour in that country, we find a few facts respecting their schools; and our teachers may perhaps use them advantageously, and with much interest to their classes.—

The date of the extracts embraces the last week of October.

"At sunrise, being about to set off for Napoli di Romania, two of the Demogerontes called, and I gave some school books and tracts for themselves, and for five little girls in their village, who they told me were learning to read. Soon after, others called, and I gave them tracts, for which they all seemed very grateful. The Demogerontes, and all with whom I conversed, seemed very desirous of establishing schools for the instruction of all their children, both male and female. A sister of one of the Demogerontes, to whom I had given one or two tracts, for his child to read, expressed many thanks, and when I set out on my journey, she and her brother, and several others, followed me out of the village, and wished me a happy journey.

"The first object which claimed my attention, was a Lancasterian school in the castle, consisting of *two hundred and fifteen* boys, most of them orphans, taken from the midst of wretchedness and poverty, and furnished with clothing at the expense of government. They are still, however, without a mattress to sleep on, or a blanket to cover them. They have for their bed simply a capot, (a large coarse garment, answering to a great coat or cloak.)—Some of the smaller boys seem to suffer much, and to need the care of a female hand.

"This school, which is supported by government, is taught by N. Nike-toplos, and appears to be in very good order. The same teacher has another school in the city, consisting of about a hundred and eighty boys, and twenty girls. This is also supported by government.

"From the school in the castle I went to visit the hospital, under the direction of Col. H. In it are about forty persons, who have only a mattress for their bed, without either coverlets or blankets. They are under the care of Dr. Treiber, a German physician, who has been several years in Greece.

"From the hospital I went to see the house used as a depot for clothes, caps, hats, &c. for the military, and in

which many hands are employed in making clothing for the soldiers. I was informed that the making of a shirt costs 29 paras, about four cents of our money, and that bread is about 50 paras the oak, (the oak is between two and three pounds.)—From these two items, you can easily perceive how difficult it is for a poor woman to gain subsistence by her needle.

"From the clothing establishment I went to see a mosque. Napoli, before the revolution, was a Turkish city, and had several mosques. One of these Col. Pisa is now fitting up for a Lancasterian school.

"In the afternoon, Col. Pisa went with me to visit the Lancasterian school in the city. In this school, the scholars are taught writing, reading, arithmetic, a little geography, and to recite portions of the gospel. The teacher, who is a native of Demitzana, in the ancient Arcadia, has caused to be printed select portions of the four gospels, which he puts into the hands of the scholars, and requires them to commit to memory; and when any one can repeat the whole, he receives a badge of distinction, which he wears on his shoulder. He has also printed another small book, containing useful and moral lessons for children, with short prayers at the end, addressed to God and Christ alone. This they also commit to memory. During my visit, I called upon several of the boys, to recite different portions of the gospel, which they did for the most part with the greatest readiness. One little boy, about ten years of age, named Aristotle, attracted my attention in a particular manner, by the great readiness, and the clear and distinct voice, with which he repeated one of the parables of our Saviour. All listened with the strictest attention, while I addressed them, at some length, on the importance of education in a free country, and of the importance of the gospel.

"From this school I went to see a small school taught by a woman from Crete, and which is called the school for females. Fifteen small girls attend it, and a few little boys; nearly all of them I found without books. To the girls I spoke on the importance of female education, and of living

according to the gospel, and taking that for their guide, so soon as they should be able to procure it.

"Besides the schools above mentioned, there is one small school, (not yet properly organized,) for teaching ancient Greek. It consists of about 20 scholars. There are also six churches at Napoli, and each church has belonging to it a little school of about 20 scholars, who are taught by a priest or deacon, to read lessons in ancient Greek, which they do not understand.

"All these schools I regard as little buds, towards the close of winter, which the genial warmth of spring may cause to expand, and open, and blossom, and shed a rich fragrance on all around.

"Returning to the Khan, I found many people, who had come in to spend the night. With them I spent the evening in conversation, gave them Tracts, read the Scriptures, and we united in prayer. In all, we were ten or twelve persons, lodged in one small room, in which was neither bed, chairs, nor table, and no chimney, by which the smoke of the fire, which we greatly needed, on account of the rain and cold, could ascend. But I must say that I felt quite happy."

#### THE SUNDAY-SCHOOL IN A BARN.

The following particulars of a school established and instructed under peculiar circumstances, were communicated by a female Sunday-school teacher, formerly connected with an Episcopal church in Philadelphia, in a letter to a friend, dated

*Morlatten,\* March 9, 1829.*

..... The school commenced some time in June 1828, and as I have

\* The writer could not expect to acquire much fame from her labour of love, in consequence of the notoriety of the place where they were bestowed.—For after diligent inquiry among the map-makers and geographers of the city of Philadelphia, justly renowned as it is for its attainments in the art or science to which



no minutes to which I can refer, I can only communicate such particulars as may present themselves while writing.

Being removed from all those religious privileges I enjoyed while residing in Philadelphia, no place of worship nearer than two miles, and preaching there only once a fortnight; I felt a strong desire to have a SUNDAY-SCHOOL, but being among strangers, and those too, who were entirely unacquainted with Sunday-school instruction, I was at a loss to know how to interest the parents and children in the neighbourhood. As the houses are widely scattered, I was apprehensive the children could not well attend, but was resolved to TRY what could be done in this destitute place. I proposed to two little girls who brought our milk, that if they would come, and try to bring some others with them, I would have a *Sunday-school* for them, even if there were but six or eight to attend. This occurred in the early part of the week. I had not mentioned it to the children's parents, as I did not know how I would succeed in the undertaking; I however appointed two o'clock the following Sunday, as the time for them to come; but before one o'clock, to my astonishment, the hall of our house was crowded: twenty-eight children were present, some large boys, ten women, and a young man. After fixing seats as well as we could for so many more than were expected, I trembled to undertake the important work which appeared before me, and endeavoured to summon up all the confidence which my situation seemed to demand.

I explained as briefly, and as well as

the question belongs, the most definite answer we obtained, was in the following correspondence with a geographical gentleman.

*Question.*—In what state is the town of Morlatten?

*Answer.*—I cannot tell.—It must be some very remote or obscure place,

"Whose scant domain geographer ne'er noticed."

We trust it will always form an interesting section of the Sunday-school teacher's map.

I could, the object of Sunday-schools. I then gave out a hymn, which no one sung but myself. The children looked at each other and then at me, as if the whole exercise were entirely different from any which they had before witnessed. I then implored the blessing of the Lord on the undertaking.

Having no books, I read an interesting tract, sung several hymns with the help of some present, who now became quite interested. I then told the children, if they would come the next Sunday, and those of them who had books would bring them, we would remove to the barn, where we should have more room. I invited the young man and his sisters, who were present, to assist me the next Sunday in teaching; they promised they would, and they became very diligent teachers. At the close of the school in the fall, the young man left his home to reside with an uncle up the country; while there, his sister was exhorting him to avoid evil company. He replied, "I hope I shall never forget that text of Scripture, which I learned in the Sunday-school, 'My son, if sinners entice thee, consent thou not.'"

I dismissed the school that day with emotions which are indescribable. On the next Sunday, at an earlier hour than I had expected, I was astonished to see groups of children coming across the fields, meadows, and roads. We assembled in the barn; and the number of children exceeded forty, beside women and men, many of whom came four and five miles. It was one of the most interesting days I ever recollect to have passed. Those who promised me they would come as teachers, did so, and brought with them three others to assist us. We sang, and prayed, formed the classes, and appointed teachers to the different classes. I felt quite in my element to be engaged once more as a Sunday-school teacher. As we had but one Sunday-school hymn book, and no means to procure any, I proposed to the children, to ask their parents for six cents, and I would send to Philadelphia to purchase some. I did so, and disposed of sixty. One little girl, on a Saturday afternoon, brought a dozen of eggs to know if she could have a hymn book for them. Another

brought some butter, to know if it would get her a prayer book. These things, I assure you, were very gratifying; and before one month had elapsed, we had one of the most flourishing Sunday-schools I ever attended. More than sixty children, beside, sometimes, a large congregation of men and women, attended, until previous to its close in the fall of the year. A class of boys, from sixteen to eighteen years of age, also attended. And they all, from the largest to the smallest, behaved better than any I had ever seen in any Sunday-school in Philadelphia. I called at a house in the neighbourhood one day, to see and inquire how the children and parents liked the Sunday-school. The mother of several children informed me, that a great change had taken place in her boys; that they formerly had been dissatisfied with their clothes, but now when she tells them they do not look fit to go to the Sunday-school, they tell her they must go, and that they had learned there, that God looks not at the *clothes*, but at the *heart*, and that they did not wish any better. Calling at another place, I found the mother with all her children around her, eight in number, the oldest seventeen and the youngest one year old, nearly all of whom had attended the Sunday-school, (including the father;) she had the Bible before her, and all who could, were asking questions about what they had heard in the Sunday-school. She told me, the children were so interested in the Sunday-school, that when the boys were ploughing, they would have their Bibles and hymn books with them to learn their lessons; and the little girls did not wish to take any more work with them to week day school, as they were so anxious to be engaged in learning hymns, and Scripture lessons. . . . .

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For the American Sunday-School Magazine.

CASE OF THE INDIRECT INFLUENCE OF  
SUNDAY-SCHOOLS.

*Mr. Editor,*—The following may be added to that vast collection of *facts*, which should warm the hearts, en-

liven the faith, and increase the efforts of Sunday-school teachers.

In a class which I taught for some time,\* there was a boy who indulged the hope, that since he had entered the school, he had become a child of God. Though he had received a much poorer education than the rest of the class, he exerted over them a decided and obvious influence by the force of *example*, for he uniformly appeared as one who desired to sit at the feet of Jesus, and learn of him. His parents were among that numerous class of the poor, who seldom attend on any of the means of grace; and they would probably have never received any familiar religious instruction and exhortation, if he had not been a member of the Sabbath-school. On these miserable parents, his example appeared to have a restraining influence; and it was obvious, that while they loved him as a son, they *respected* him as a *Christian*: would that they could *love* him *as such* also. Regularly, every Sabbath, he brought his younger brothers and sisters to the school; and it seemed to be his ardent desire that not only their tender minds might be brought to the knowledge of the truth, but also that the hardened hearts of his parents might come, burdened with the sins of years, and find relief as he had done, at the foot of the cross. W.

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SUNDAY-SCHOOLS IN MISSOURI AND  
ILLINOIS.

The third annual report of the managers of the *General Sunday-School Union for Missouri and Illinois*, has just reached us; and furnishes good evidence that our cause is blessed with active and intelligent friends in those states, and that an increasing interest has been felt during the years 1828 and 1829, in its advancement.

Among the difficulties with which they have been called to struggle, the following are enumerated.

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\* In Boston.



"The difficulty of keeping up any direct intercourse and correspondence with the numerous school and branch societies, scattered through these states; the want of constant stimuli in the way of information and admonition applied to the community; the prejudices, and even the hostility, evinced in the conduct of some; the apathy and lukewarmness of others; the want of suitable agents to traverse the country, arouse the people to action, and encourage the old, and form new schools; and the neglect of many schools to report their progress, although made a condition of participation in the privileges of the Union."

The report speaks of a favourable change in respect to the kind of instruction.

"In many instances, the old method of merely memorizing large portions of the Scriptures, without limitation, has been laid aside, and the more profitable method adopted, of giving out select lessons, and the scholars encouraged to express the meaning by familiar questions.—Your managers hesitate not in urging this mode of instruction in the sacred oracles, whenever suitable teachers can be obtained, and other circumstances admit. It is not the amount of words memorized, but the actual knowledge obtained, that should mark the improvement of the Sunday-scholar. No doubt but many advantages may result from committing large portions of the sacred text to memory, but far more would be obtained by having the understanding enlightened with the rays of divine truth."

In *St. Louis* two large and efficient schools have been in operation two years; one attached to the Methodist Church, and the other to the Presbyterian. The latter has suffered very severe losses in the death of the pastor of the church, and of Mr. Augustus Collins, superintendent of the school. The latter gentleman bequeathed a considerable legacy to the school, which has enabled them to

increase their library to three hundred well selected volumes.

"At the Rock Spring Seminary, a Sabbath-school and Bible class have been kept up from the first opening of the institution. The inestimable advantages have been realized in a gradually increasing seriousness amongst the members of the institution, and more recently by a revival of religion, in which can be traced, as a prominent means, the instruction given in the Sabbath classes. At least ten, and probably more, profess to have been converted, who trace their first serious impressions to this school."

Besides the removal of the labourers above mentioned, the report speaks of the death of the *Rev. S. Giddings*,\* a very active friend of this, and kindred enterprises; and of *Rev. Charles S. Robinson*, of St. Charles, one of the vice-presidents of the society, to whose efficiency one of its most active schools owes its existence.

The general character of the report is very encouraging; and while we rejoice most heartily in the good spirit which characterizes their past proceedings, the Missouri and Illinois Union may rest assured, that they shall have the prayers, the sympathies, and the assistance of the Parent

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\* Mr. G. was 48 years old at the time of his death. He was born in the state of Connecticut; graduated at William's College, Mass.; and received his professional education at the theological seminary in Andover, Mass., September, 1814. In December 1815, he received a commission from the Missionary Society in Connecticut, to labour in the western country, but particularly St. Louis and its vicinity. He was the instrument of planting twelve churches—six in Missouri, and six in Illinois. A little more than a year since, he married Miss Almira Collins of, Litchfield, Connecticut.

Society, in the still more zealous and efficient prosecution of their glorious enterprise.

We cannot omit to notice a fact which this report presents, and which we hope will make indolent teachers and children (if such there are) look about them. Two scholars attached to a school in the vicinity of Canton, Fulton county, who lived *fifteen miles* from the Sunday-school, attended almost every Sabbath through the season.

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CHRIST CHURCH S. SCHOOL, BOSTON.

The fifteenth report of Christ Church Sunday-School, in Boston, made by Mr. Ingraham, its devoted superintendent, May 22, contains interesting details of the organization and plan of instruction which have been adopted.

Among the interesting cases of known benefit resulting from religious instruction in this school, the following is mentioned.

"We have the pleasing gratification of witnessing the gradual improvement of our scholars; and though we cannot expect to see the fruit of our instructions in every case, we have abundant evidence to convince us that they have not been in vain. One or two instances which have come to the knowledge of the superintendent, may not be uninteresting to the society. It will be seen that the instructions of the school are not only productive of benefit to the scholars, but also, in some instances at least, to their parents.

"One of the teachers reports, that she loaned a prayer to one of her scholars, to commit to memory for a lesson. It was the *grace before meat*. Sometime after it had been returned, his younger brother inquired of the same teacher if there was not a *grace after meat*, and on being informed that there

was, he requested that it might be loaned to him. On being asked his reasons for wishing it, he said that his father had learned the prayer lent to his brother, and used it every day before his meals, but knew nothing to say after meals. The *grace after meat* was accordingly lent to him, and inquiry made when it was returned, whether his father had learned that also. It was found that he had, and that he now used both, constantly."

On the subject of visits, the report contains some very just and useful suggestions. We have room but for a single extract.

"Those who visit the parents of their scholars most frequently, find a welcome reception; and often meet with interesting circumstances, the relation of which gives additional interest to our teachers' meetings. Two hundred and fifty-four visits have been reported during the past year, by eleven teachers, some of whom have made over forty visits each.

"We could wish that this duty were more faithfully performed than it is, by all. We are persuaded that much more good is done by those teachers who visit the parents of their scholars frequently, than by any others; and we wonder how any can omit so important, and at the same time so interesting a duty. When children are absent, their teacher is the only suitable person to call on the parents to ascertain the reason; and even when the children are constant and punctual, frequent visits to their parents are the most effectual means of securing their aid and co-operation, and of promoting the permanent welfare of their little charge. The duties of teachers are not over when the Sunday is past; and if they pay no further attention to their scholars, they will on every returning Sunday have much to do, to eradicate the evil impressions which have been made and strengthened during the preceding week; and not unfrequently will they have to repeat the same lesson on several successive Sundays, in consequence of the employments or amusements of the other days having driven it from the minds of the children.



"Instances have occurred in some schools, where children have been detained at home many Sundays, by sickness, and their teachers have known nothing of it, till their return to the school after their recovery! Such instances, it is to be hoped, are rare, very rare."

On the subject of *rewards*, we find the following paragraph, which is at least *sufficiently unequivocal*.

"Our principle of abolishing external rewards of every kind, has been introduced into many schools; and the superintendent hopes the time will soon arrive, when they will be banished from every school, as unworthy of toleration."

We believe the principle here recognised has been very generally adopted by Sunday-school teachers and managers through the country; and it has always widely prevailed, both as it regards Sunday and week-day schools.

#### ENCOURAGING TESTIMONY.

We are glad to give our readers the substance of a letter just received from New Jersey. It is, if we are not mistaken, from the pen of one of the most distinguished gentlemen of that state, though it does not bear his sole signature.

*"Bridgeton, N. J., July 14, 1829.*

"DEAR SIR—At a quarterly meeting of the teachers of the Presbyterian Sunday-school, held last evening, after the Concert of Prayer, it was unanimously resolved to appropriate our monthly contributions, for the future, to the Missionary Fund of the Union. I have the pleasure to send you, as our first offering, \$5 60, the amount collected during the last quarter. Our hearts are rejoiced at the efforts you are now making, to establish Sunday-schools in all parts of our land; and we can give our testi-

mony to the benefits derived from the labours of your agents. The two who recently visited the lower counties of New Jersey, we believe have been greatly instrumental in promoting the cause of Sunday-schools. Besides having established many new schools, where probably but for their exertions none would have existed,—those already in operation have been revived, and a new impulse has been given to the efforts of all denominations of Christians. Our own school, which had rather languished, has received new life. The average attendance, for several weeks, has exceeded that of any former period, being about one hundred girls and eighty-five boys. Our prayers are more animated, and our brethren in the Lord unite with us more than formerly. We begin to turn our waiting eyes to the Lord, and to hope for an outpouring of his Spirit, and a revival of his work in the hearts of the children. He has greatly blessed us in times that are past, and doubtless has still greater blessings in store for us, have we but faith to continue asking for them.

"If then we have witnessed with our own eyes, and experienced in our own hearts, such good results from the labours of your missionaries, even here, where our means of grace are comparatively so great,—what may not be reasonably expected from their exertions in the south and west? And what is our duty? Is it not, that we 'come up to the help of the Lord against the mighty?' Oh! when will Christians awake from their slumbers? When will they have prayed, and laboured, and contributed enough, in the cause of Sunday-schools? Not while they have breath, and hands, and money!"

## MUTUAL BLESSINGS.

The third Report of the Executive Committee of the American Home Missionary Society, contains much valuable information, calculated to instruct and interest the pious and benevolent heart. We take from it a single extract, because it is all which falls, strictly, within our province; and we cannot but preface it with the description which Isaiah gives in the 41st chapter of his prophecy, and which we have often thought, might be fitly applied to the various, yet harmonious operations of the friends of the Redeemer, to extend his dominion, and to exalt his glorious name.

"They helped every one his neighbour, and every one said to his brother, Be of good courage.

"So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved." Isa. xli. 6, 7.

## SABBATH-SCHOOLS AND BIBLE CLASSES.

"The committee are not aware, that any of the missionaries of this society have failed to promote the interests of the above institutions within the fields of their labour. With very few exceptions, each has reported the existence, and successful operation, of one or more Sabbath-schools under his care. The whole number of schools reported during the year has been 289, and the number of pupils embraced in them all, is estimated at not less than 15,000. A large proportion of these, through the facilities afforded by the 'American Sunday-School Union,' are furnished with libraries and other Sabbath-school requisites, by benevolent individuals in the congregations, or by associations formed for that purpose. Thus, while these numerous nurseries of piety, in many instances, owe their existence to the labours and exertions of the mission-

ary, and bring a multitude of children to the knowledge of saving truth, through the medium of carefully selected juvenile books, as well as the familiar instructions of pious teachers, they furnish, in return, a field the most happily prepared to receive a life-giving influence from the preaching of the gospel. Hence a number of revivals of religion have been reported as having had their commencement, and much of their fruits, in the enclosures of the Sabbath-school, in which many, both of the teachers and the taught, have been savingly benefited.

"Special attention has also been given, by most of the missionaries, to the instruction of the youth and others of their charge in Bible classes. 134 such classes have been reported within the year, which are estimated to embrace, in all, not less than 3,000 members. These, as well as Sabbath-schools, have been found to be powerful auxiliaries to the successful prosecution of the work of the ministry, especially in new settlements. The Bible class is under the special superintendence and instruction of the minister himself, and affords him opportunity of familiar access to the most interesting portion of his charge, viz. such as desire to be taught more perfectly in the way of life. In these little circles, the teachings of our missionaries have not unfrequently been made the wisdom of God, and the power of God unto salvation. Apart from the public preaching of the word, no department of labour to which they have applied themselves, appears to have been so productive as this, of immediate good to the cause of Christ."

## BE NOT WEARY.

We are often inclined to abandon a good enterprise, because of the discouragements and obstacles which present themselves. The way seems to be entirely hedged up; and as we read the language of Providence by the faint glimmering of light which is afforded us, it asks, who hath required this at your hands?

It would be well when such sugges-



tions arise in the mind, to remember the declarations of God concerning his ancient people, after their impatience and distrust had involved them in distress and shame. "Oh that my people had hearkened unto me, and Israel had walked in my ways!

"I should soon have subdued their enemies, and turned my hand against their adversaries." Ps. lxxxi. 13, 14.

We have often seen the almost discouraged teacher or missionary, who is yet induced to hold on his way a step farther, revived by the unexpected success of his enterprise; and we are just favoured with a letter which presents an interesting and appropriate illustration of our remarks.

A gentleman in New York, prevailed on the master of a ship, just ready to sail for France, to take with him, for experiment's sake, several thousand pages of French tracts, to distribute on the wharves and among the shipping of the French port. The ship has just returned, and the gentleman received from the captain, the following account of his success. The ship arrived out on Friday. On Saturday he sallied forth, with a few parcels of tracts to distribute among the shipping. But at the third vessel he met so discouraging a rebuff from some card-playing sailors, that he gave the matter up for that day. On Sunday, he took fresh courage, and tried what he could do ashore. He distributed several among the custom house officers, who, in that port, do not remain on board, but patrol the wharf in front of the vessel under their care. By them they were well received and attentively read. On Monday, it had been noised in the vicinity, that an American captain was giving away small books; and his vessel was be-

sieged, and the rigging towards the town covered with importunate applicants of every age, begging for a little book.—"Had I been giving bread to a starving people," said the captain, "the desire to receive it would not have been greater."

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NEW HAMPSHIRE SABBATH-SCHOOL  
UNION.

The *fifth* annual report of the *New Hampshire Sunday-School Union*, made in June last, is before us; and contains much to animate and encourage the friends of the cause. It appears from the returns, that of the 219 towns in the state, 140 are ascertained to have Sabbath-schools, leaving 79 probably destitute.

"The Sabbath-school interest in the state, has evidently been on the *advance* during the past year. Most of the schools have libraries attached to them. The old method of recitation and rewards is quite generally abandoned, and the practice of reciting more *perfectly*, shorter selected lessons—of inculcating *ideas* as well as words; of cultivating the *mind* and *heart*, as well as improving the memory,—has come into its place.

"In regard to the number of the pupils connected with this Union, or with the schools in the state, we have not the *means* of giving an accurate account."

Among the cases of interest connected with the good cause, an agent reports that in the town of Marlborough,

"He met with an old lady, nearly seventy years of age, who has a class of seven young ladies in the Sabbath-school. She has walked to the meeting house, half a mile, and met her class, every Sabbath the past season. Some of her class she has visited occasionally during the week; to others, who live four or five miles distant from

her, she has habitually addressed letters every few weeks; and in a number of instances they have answered the letters, with many expressions of esteem and gratitude for her disinterested and self-denying kindness—'And,' said she, with much animation, 'two or three of my class have recently become pious; and I expect that they will all soon embrace the Saviour.'"

The answer from this Union to our annual circular, estimates the whole number of children attending Sabbath-schools in the state, at 8000.

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For the American Sunday-School Magazine.

Mr. Editor—I observed in the Magazine for June, an article on the *abuse of catechisms*. I concur most cordially with the leading sentiment of the article, that the system of catechetical instruction has been long, perhaps generally, abused; and I hope you will soon find it convenient to execute the purpose intimated in the article, to "enter more fully into the subject hereafter." In doing so, will you have the goodness to suggest some effectual remedy for the truly melancholy evil, and give your readers information how the different denominations of Christians, who are friendly to the interests of the American Sunday-School Union, can most successfully teach their children and youth, their own standards of faith and obedience?

The impression left on my mind, after perusing the article above mentioned, was, that it was calculated, though I am sure it was not intended, to diffuse more widely the prejudices which have long existed against the *Shorter Catechism*; and to give the sanction of your influence, and the force of your direct efforts, to complete, what the present Sunday-school system has unintentionally commenced—the entire neglect of the *Shorter Catechism* in the schools of those congregations, who both by education, (bad and imperfect as it has been,) and by the sober convictions of maturer years, are attached to it as a form of sound

words, embracing the system of faith once delivered to the saints.

Such an impression, Mr. Editor, I am persuaded you would regret to leave upon any mind, and that you are incapable of penning an article designed to throw objections upon the received symbols of any evangelical denomination.

Our fathers had none of the benefits of the experience of the last thirty or forty years, in the instruction of their children; and they did indeed instil into their minds many words, both inspired and uninspired, meant as words of wholesome instruction, without much regard to the capacity of the pupil, or the meaning of the lessons. But it will not be doubted, that all the lights of experience can be brought to bear upon sacred as well as human science; and for one, I am convinced, from observation and experience, that it is neither necessary nor safe to conduct the instruction of children merely by parables, and history, and biography; and did I not believe that all the excitements, and helps, and attractions of the system of Sunday-school instruction could be made subservient to the inculcating of the leading doctrines of the sacred Scriptures, as the foundation and the rule of the various duties of life, for myself, I could no longer give it my individual and official support.

If I am not mistaken, there has already been alarming progress made in cultivating a disrelish for any thing that is doctrinal or didactic, amidst all the well-meant efforts of the present age, to rescue the business of juvenile instruction from the imperfections and absurdities of the ages that have passed. We seem, sir, not to have been sufficiently aware, that in escaping one danger we might be exposed to another. Good men will differ in opinion upon this subject, but I am convinced, that one of our surest remedies will be to give such a place to our various church standards, as belongs to them; and to disseminate sound theological learning among the rising generation, in such forms, and to such extent, as shall be adapted to their capacities. We need not follow the exact order of any church standards, as we do not even follow the order,



nor present to children all the subjects of inspired communication. But we can make our selections, and explain our terms, and employ our illustrations, and make the *Assembly's Shorter Catechism*, (pardon my choice and partiality, Mr. Editor,) a more profitable book of doctrinal instruction, than any of the productions of modern times.

#### MISCELLANEOUS NOTICES.

*St. Andrew's Church, Philadelphia.*—There are in the six schools and five Bible classes attached to this church, 804 scholars, and 47 teachers. A late official report of the rector, (*Rev. Mr. Bedell*), in which he very properly speaks of himself as "bound to have a general care and superintendence of the whole concern, and as responsible for the manner in which it is conducted"—gives due credit to the congregation for the cheerfulness and liberality with which they support the institution, and states that the last congregational collection for the purpose, amounted to \$215.

*Christ Church, Reading, Berks Co., Pa.*—An official report from the school attached to this church, mentions it as worthy of note, that "the superintendent is a man of upwards of seventy years of age; and we but give utterance to the feeling with which his regularity and zeal inspire all who witness them, in applying the passage of the wise man—'The hoary head is a crown of glory, if found in the way of righteousness.'"

*John Arch.*—A biography of this Indian convert, which was originally published in the *Missionary Herald*, and afterwards as No. 12, in the series of *Missionary Papers* issued by the American Board of Commissioners

for Foreign Missions,—has been lately republished by the Massachusetts Sabbath-School Union.

"*The Bible-class Book*,—Designed for Bible classes, Sabbath-schools, and families. Prepared for the Massachusetts Sabbath-School Union, by N. W. Fiske and J. Abbott, Professors in Amherst College. No. 1—Scripture History. *Second Edition*.

We examined the first edition of this publication with some care, and became satisfied that great advantage would result from a faithful execution of its general plan. How far it is adapted to the *present* degree of knowledge in our Sunday-schools, both among teachers and children, experience must have already often determined. We love to see such men engaged in such efforts. Some errors have escaped observation: we mention only one, which will show that they are not of essential consequence. On page 19, line 9th from the top—"1. Time of *day* when they left.—Exodus xii. 31, 42." Did they leave at any time of *day*?

#### TO READERS AND CORRESPONDENTS.

Whatever articles appear in the *Magazine*, without any signature or indication to the contrary, are editorial. Those articles which are communicated, are usually "*set close*;" and in those which are *not* communicated, the lines are more open. By casting the eye on pages 230 and 234, the distinction will be readily observed. However trivial it may seem, or however much it may be to our discredit that this distinction should be made known, we feel bound to remove a misapprehension which seems to have existed in the minds of more

than one of our correspondents, on this subject.

"HENRY SELWYN."—The author of this manuscript may have been surprised that her labour of love has not been noticed earlier, in the manner she desired. After informing her that it has received an attentive examination, and that it is not thought to sustain the character which it is at present desirable our publications should bear,—we proceed to make a general explanation of sundry other seeming neglects. And in doing so, our easiest course is, to transfer to this sheet, the substance (not a copy) of an answer lately given to a neglected friend in Maine—We hope our correspondents, and contributors, and fellow-labourers in any and every form, will take this as an apology for past remissness, and open a new account with us from this date.

\*\*\*\* The official duty of the Editor of the Magazine, extends to the superintendence of the preparation and publication of all the Society's books.\* If manuscripts are now prepared for, and forwarded to, this Institution, no apology can be made for treating them with neglect, while an officer is appointed expressly to receive and dispose of them according to the arrangements of business. And whatever suggestions are made, or whatever assistance is offered in any form, will be received with every kind and respectful mark of attention and gratitude.

But I beg you would consider how the case has been in times past. The Corresponding Secretary has had the whole care and management of the concerns of the Society—including

\* The Youth's Friend, and Infants' Magazine excepted.

sales and purchases; the publication of its periodical and other works; its voluminous correspondence; and all its fiscal and prudential interests. All these important and laborious trusts have been committed to that one man; and I am persuaded that if you or any other friend of the Institution, should see a complete catalogue of his labours, you would cry, "Hold, enough"—before you had half finished it.

And you see that no provision is made in all this, for the reading, examination, and preparation of original and other works—duties, which from the peculiar organization of the Society, are exceedingly arduous and perplexing. This work has been assigned to a committee composed exclusively of laymen, who perform it gratuitously, and who must take such hours for doing it, as may least interfere with their personal and relative duties. Now their services are a gift to the Society; and whatever their value or deficiency, you will allow that it is rather ungracious to find fault with a servant who asks, and to whom you pay, and who will receive, no wages. If they stand in the way of others, more competent, who will give their services to the Society upon the principles of its organization, then indeed, they may be liable to reproach.

The omission to answer your letters or return the MS. has arisen wholly from inadvertence, and not from any intentional neglect or disrespect; for this inadvertence no apology is or can be offered, but that which arises from the preceding considerations. \*\*\*\*

"X. X. X." is received, and will appear. We hope his favours will be continued.

"A Sabbath-school Teacher" inquires, whether a correspondent of



the *Magazine*, could receive compensation for approved matter, in the periodical works of the Society? "There is something," says the inquirer, "rather revolting in the idea of accepting *any* compensation, for what Sunday-school teachers ought to esteem a high privilege; but many teachers are so circumstanced, that while they wish very much to take the larger *Magazine* for themselves, or the smaller one for their classes, they are yet unable to do either."

Compensation, in the form desired, will be given when it is asked. Nothing more is necessary to obtain it, than the course mentioned by a "Sabbath-school Teacher"—sending the name, place of residence, and manner of forwarding the parcel.

"We have received an article signed "A LIFE MEMBER," intended to defend the *use* of catechisms; in answer to the remarks in the June No. of the *Magazine*, on their *abuse*. As the article which appears in the present number, presents the "Life Member's" views and difficulties with much force and propriety, and was also promised before the article with that signature was received, we trust "*A Life Member*" will require no apology for the insertion of this in preference to his own.

The monthly notice of the recognition of various societies as auxiliaries of this Union, which was formerly given, having been omitted for several months, we are obliged to crowd into the present page a long catalogue. It however shows, what our readers must all rejoice to observe, the gradual, but steady and wide extension of the system over our country. And

every new school or auxiliary that is formed, should give new impulse to the efforts, and new strength to the faith, and new fervour to the prayers of our friends.

#### AUXILIARIES,

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School Union, from June 12th, to July 12th,  
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*By the payment of thirty dollars, and  
upwards.*

Second Presb. Church in Troy, N. Y.,  
being proceeds of a collection at the  
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From some Ladies in the Scotch Presb.  
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tute their pastor, Rev. Joseph M'El-  
roy, L. M. 30 00

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